THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I. COR. 10: 13).

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PURPOSE OF PROPHECY.

BY ELDER ORSON F. WHITNEY, OF THE COUNCIL OF THE TWELVE, OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos. 3: 7).

The words are those of a prophet of God who figured in the midst of the Hebrew nation about eight hundred years before the birth of the Savior. A more modern translation of the text might have rendered it thus: Surely the Lord God will do nothing, without first revealing it to His servants the prophets. But it is sufficiently plain in its present form. The meaning I understand to be this: The all-wise Dispenser of human affairs will neither cause nor permit any event to take place, affecting the weal or woe of the human family, until He has first communicated with His chosen servants, His oracles among men, and given them due notice of its approach, making them wise as to His purpose, that they in turn may make wise the people; the object being that some sort of preparation shall precede the event in question. The promised sending of Elijah the prophet, before the coming of the great and dreadful day of the Lord, as foretold by Malachi, was in order that certain things might be done which if left undone, would cause that coming to smite the earth with a curse.

To prepare God's people, and through them the world at large, for changes that must come in the carrying out of the divine program, is the function of the prophet, who foretells the future; of the seer, who looks through time into eternity; of the revelator, who delivers the word and will of the universal Father to His children. The aims of the prophets are high and noble. They

desire the happiness and progress of the race; yet almost invariably they are misunderstood, ridiculed, opposed, and persecuted.

There is a proneness in human nature to discredit prophets and other inspired men. The supernatural is nearly always discounted, if not derided, by ultra-practical minds. "The natural man is an enemy to God." All miracles are myths to modern pseudo-science and its arrogant handmaid, the so-called "higher criticism." To believe in prophecies, visions, and revelations, is "to live in haunted houses." So one learned gentleman asserted in an educational address recently delivered in some of our western towns. Even those who revere the prophets of the past are tempted to ignore the prophets of the present. It seems natural to turn from What Is and bow down to What Has Been.

"Seven cities claimed the birth of
Homer, dead
Through which the living Homer
begged for bread."

The Savior reproved the pious unbelievers of His generation for garnishing the sepulchres of the dead prophets and rejecting the living ones, as their fathers had done before them. A professed reverence for Moses and the old-time servants of God was a prominent characteristic of those who spurned the greatest of all prophets, the very Son of God, concerning whom Moses and others had testified. And this same spirit, the spirit that crucified the Christ, brought about in the Nineteenth Century the martyrdom of the Prophet, Seer, and Revelator, Joseph Smith.

I want to read to you one of his predictions, of interest to us all, from the fact that it constitutes the reason why "Mormonism" came into the world. That reason was, in brief, that Israel might be gathered, that Zion might be brought forth, and the way prepared for the coming of the Lord in His glory. This revelation, only part of which I will read, came to the Prophet in the month of March, 1831:

"Verily I say unto you, that great things await you. Ye hear of wars in foreign lands, but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own land.

"Wherefore I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church, go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent build up churches unto me [that is, branches of the Church];

"And with one heart and with one mind gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you,

"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;

"And the glory of the Lord shall be there, and the terror of the Lord

also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another,

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy" (Doctrine and Covenants 45: 62-71).

This Church was less than one year old when that revelation was given, and but little more than a year old when an attempt was made to carry out the divine instruction. The place for the City was revealed—Jackson County, Missouri—and the plan whereby Zion would be established was also made known. Then why—this being our mission—are we not engaged in it? Well, we are engaged in it. But why are we up here in the Rocky Mountains, instead of down in Missouri, building up Zion? Well, there are several reasons why the Latter-day Saints have not yet been able to completely carry out the terms of this prophecy. One reason was mentioned yesterday in the splendid address delivered by President Smith. The people who received these instructions had to "flee from the wrath to come." The main reason, however, was selfishness. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them;" and because of these things the Lord permitted their enemies to come upon them and drive them from the goodly land. They were a good people, better than those who persecuted them, but not good enough to carry out the high and holy purposes of Deity. Had they been in all respects what the Lord wanted them to be, and what their descendants will have to be in order to fulfil prophecy, Zion might have been redeemed in their day. But they did not prove equal to the undertaking, and consequently a next best course had to be pursued.

A great storm-cloud was gathering over this nation and over the whole world, and on Christmas day, 1832, the Prophet uttered a prediction concerning it. He said that war would be "poured out upon all nations," beginning at a certain place—South Carolina—and subsequently he declared that the conflict would arise over the slave question. Twenty-eight years and a few months from that time this prediction began to have its fulfilment, when the first gun was fired on Fort Sumter, April 12, 1861; an act precipitating the war between the North and the South. The greater part of the prophecy is, of course, in the future.

Now, because of these events and their own unpreparedness,

the Lord's people had to "wait for a little season for the redemption of Zion." They were told that they must first become mighty, not only in numbers and material influence, but by the power of God, descending upon them as an endowment from on high. And meanwhile, as the President informed us, they had to "flee from the wrath to come"—had to seek shelter from the tempest, which, when it burst, spent much of its fury upon those lands from which the saints had been driven. Nearly twenty years before the Civil War the Prophet predicted the removal of the saints to the Rocky Mountains, and four years later that removal began. Here they were to become a mighty people, the prospective saviors of the nation. Here they have founded stakes of Zion, preparatory to the redemption of Zion proper. That is why we are up here in the mountains, instead of down there in the State of Missouri.

The tempest of war did not end with the strife between the Northern and Southern States. That was only the beginning of the storm. God's people were warned to keep out of the way until the calamities foretold should have done their work, and until the way should be prepared before them. The Prophet having been slain, his successor, President Brigham Young, led the people to these mountain fastnesses. He also was inspired by the spirit of prophecy and revelation; and I testify that every man who has since occupied the same position and presided over this Church, has likewise been a prophet of the Most High God.

I wish now to refer to one of these men and to certain predictions that he made. I heard President Wilford Woodruff, in April, 1893, when the Salt Lake Temple was dedicated, declare that from that time forth the Latter-day Saints would have more influence in the world and their representatives would be treated with greater respect and consideration by their fellow men than ever before. In the autumn of that year I accompanied President Woodruff and his counselors, Presidents George Q. Cannon and Joseph F. Smith, with the Tabernacle Choir, to the World's Fair at Chicago. Among the points visited en route was Independence, Jackson County, Missouri. Just sixty years before, our people had been ruthlessly driven from that part, and every form of indignity heaped upon them. Fifty-eight years before, this same Wilford Woodruff, then a priest on his way to fill a mission in the Southern States, had passed through Jackson County at a time when it was almost as much as a "Mormon's" life was worth to be seen there. Because of this hostile sentiment he had to conceal his identity and almost skulk through the country to avoid the danger. But how was it in the autumn of 1893? Why, the whole town of Independence came out to greet the "Mormon" leader; the Mayor delivered a speech of welcome, and the people vied with each other in doing honor and showing courtesy to the head of the unpopular and hated Church.

Here is another prediction, uttered by President Woodruff the

year after that visit to Jackson County. I will not read it all, for my time is limited. This was delivered at Brigham City, in June, 1894. The President said:

"God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the Scriptures and the revelations; they will tell you about all these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here."

It was just twenty years from the time these fateful words were spoken, when the great war broke out in Europe—a war that has caused many "mighty changes among the nations" and is evidently destined to cause many more.

Just before the strife began, a learned gentleman from another state, a great and good man, stood up in this Tabernacle and expressed the positive conviction that there could not be another great war. He gave his reasons, and they were most plausible. Others had done the same. They said the world had advanced too far: the nations were too civilized, too cultured, to permit of it; it simply could not be. The Savior said, two thousand years ago, that such things must be (Matthew 24: 6)—they were one of the signs of His second coming; and God's Prophet in latter days declared that war would be "poured out upon all nations." But this learned man maintained that such things were impossible. It was only a few days after he had so expressed himself, when the greatest hell of conflict that this world has ever known broke out, and now threatens to wrap the world in flames. In the light of such developments, which do you deem the more trustworthy, the theories of men, or the revelations of Almighty God?

One frightful phase of the great conflict is the havoc wrought by the German U-boats, otherwise known as submarines. A revelation given through Joseph Smith in August, 1831, connects closely with these fearful happenings. The Prophet, with a company of elders, was returning from his first visit to Missouri. They had made their camp at a place called McIlwair's Bend, on the Missouri River, where one of the party, Wm. W. Phelps, had a vision of the destroyer riding in fury upon the waters. This incident brought forth the revelation, a part of which ran as follows:

"Behold, there are many dangers upon the waters, and more especially hereafter;

"For I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters;

"Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

* * * *

"Behold I, the Lord, in the beginning blessed the waters, but in the the last days, by the mouth of my servant John, I cursed the waters;

"Wherefore, the days will come that no flesh shall be safe upon the waters,

"And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

"And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

"And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares.

"I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree" (Doctrine and Covenants 61: 4-6, 14-19).

"No flesh shall be safe upon the waters." Is not that time almost here? Even upon the calm Pacific no ship dares to pursue, consecutively, the same track twice. The companies operating the great ocean liners no longer announce the dates of departure from one port, or the expected arrival at another. They dare not. The destroyer is abroad, death is in the depths, and the spirit of dread broods upon the bosom of the waters. And this upon the comparatively peaceful Western Ocean. Upon the Atlantic, in the Mediterranean, and in the North Sea, the terrible submarine tells the tale of danger and disaster.

Another phase of the gigantic struggle is the food question. Joseph Smith predicted famine, and President Brigham Young, many years ago, placed upon the sisters of the Relief Society a special mission, that of gathering and storing grain against a time of scarcity. I well remember how lightly esteemed by some were the labors of these devoted women. Some of them went to one of our bishops and asked him to build them a granary. He smiled benignantly and told them to bring along their grain and he would store it for them in his barn, implying that they would not gather very much. The sentiment at that time, in certain places, was that there could not be another famine in this world. Too much of the acreage of the earth was under cultivation, and the means of rapid transit and communication were too plentiful. If a famine threatened any part of the planet, word of it could come in the twinkling of an eye, and millions on millions of tons of foodstuffs could be transported to the scene, staving off the straitness and rendering such a calamity impossible.

Alas for those who put their trust in the arm of flesh! How is

it to-day? In spite of the great and ever-increasing productivity of the earth, in spite of railroads, steamships and telegraphs, this is a famine-threatened world. Europe calls to America for food: America responds; but as fast as she consigns her cargoes of grain and other foodstuffs to the needy nations, the merciless and devouring submarine sends them to the bottom of the sea.

Efforts have not been wanting to meet the situation and ward off the impending catastrophe. Six months ago President Smith, addressing a general priesthood meeting, with a view to encouraging a wider cultivation of the soil, offered, as Trustee-in-Trust, cash premiums in generous amounts for the best yields of agricultural products resulting from the labors of various local organizations. The Young Men's Mutual Improvement Association seconded this action of the Trustee-in-Trust, by furnishing and sending to the boys of Utah free seed for the raising of more abundant crops. The whole nation has been aroused to the necessity existing for the avoidance of waste and the conservation of foodstuffs; and the entire civilized world has awakened to the same urgent call. The "Mormon" grain-storing movement is no longer a joke, subject for ridicule. God has vindicated the patient labors of the sisters, and fulfilled the forebodings of prophecy.

What will be the outcome of the awful strife now raging? Will the world be "made safe for democracy," or will it be ground under the iron heel of an autocratic military despotism? I cannot believe that such a calamity is in store. He who died to make men free, and whose gospel is "the perfect law of liberty," will never permit the enslavement of the human race. He who in the beginning instituted laws for man's advancement will never tolerate such a turning back of the wheels of eternal progress. Having decreed the world's emancipation from every form of misrule, He will never allow the enthronement of universal tyranny.

Nevertheless, He will accomplish in His own way the work that He has set His hand to do, and will use this people and all peoples in the process. His gospel must have free access into and among all nations, and the nation that fights against Him will perish. All power is His, both in heaven and on earth, and He will never let His work be thwarted by any scheme for personal and national aggrandizement. More to God is man's salvation than the perpetuity of any dynasty or the glory of any earthly empire.

A greater warfare is in progress than now shakes the shores of Europe—a warfare whose beginning was coeval with the foundation of the world. Far greater than any strife between man and man, is the world-old controversy between God and Satan, between freedom and oppression, between right and wrong. And right will triumph, and God will be glorified. The world will be made safe for democracy—safe for all righteous institutions. Israel will be gathered, Zion redeemed, and the way prepared for the King of kings and the Millennial reign of universal freedom and peace.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 24, 1918.

EDITORIAL.

WHO WERE THE HUNS?

THE question has been discussed, in a widely-read magazine, whether it is defensible, from a Christian point of view, to speak of the people of the Central Powers of Europe as "Huns." This is done at the present time, in print and speech, almost universally.

"Huns" is, of course, another term for "barbarians," or "savages," and it can surely not be denied that the present war is one characterized by more savagery than any in the annals of history, since the days of the invasion of Europe by the Huns. But for this, those responsible for the war and its barbarities must alone bear the odium. The people who have no voice in the conduct of the public affairs are not to be branded with infamy, together with their rulers and masters. So, if a proper distinction is made between the smaller, responsible class and the great body of the people, and the appellation is applied only to the former, it only conveys a truth which is apparent.

The Huns came, originally, from Asia. They were a Mongol race. In the fourth century of our era, they began to make their presence felt in Europe. Gradually, they overcame the Goths, passed the Dniester, and overran the entire region of the Danube. Before this invasion, the civilization of which the Goths were the standard-bearers disappeared, and rich colonies and flourishing settlements were destroyed.

About the year 434 A.D., Attila, the most conspicuous of the kings of the Huns, assumed the leadership of that race. He called himself "the scourge of God," and gloried in that title. He turned eastern Europe into an armed camp, and then advanced towards Gaul. A long series of ruined towns and villages marked this progress. At Strassburg, Attila crossed the Rhine, burned Metz, and then attempted to capture Orleans. Defeated in this attempt, he led his columns back to the plain between the Seine and the Marne, and there a great struggle between the savage hordes and the defenders of Roman civilization ensued. After a day of fearful slaughter—the number of dead have been estimated at from 160,000 to 300,000—the Huns withdrew, and their death-songs were heard all night, while, as later legends will have it, the souls of the fallen warriors continued the battle, in the air.

Of the personal character of Attila, Gibbon gives us a good description. He considered himself superior to the rest of man-

kind, by virtue of his military achievements, and he had a custom of fiercely rolling his eyes, as if enjoying the terror he inspired. He delighted in war, and claimed that God had raised him up to be a scourge to mankind. Even when he caused the murder of his own brother, he claimed to be under divine influence. Conquered kings were ranged around him as so many serfs, and they watched his nod; they trembled at his frown; and at the first signal of his will, they executed, without murmur or hesitation, his stern commands.

It is evident that the spirit of militarism which ruled through Attila and his Huns, has survived to this day; and, that the present world-war became a terrible fact, was due to the sentiment engendered and some institutions supported by that spirit. In this connection it should be remembered that the German emperor himself is responsible for the comparison between his forces and those of Attila. When some of his soldiers were sent to China, during the Boxer disturbances, he spoke to them as follows, as reported at the time:

"You know very well that you are to fight against a cunning, brave, well-armed and terrible enemy. If you come to grips with him, be assured quarter will not be given, no prisoners will be taken. Use your weapons in such a way that for a thousand years no Chinese shall dare to look upon a German askance. Be as terrible as Attila's Huns."

People outside the boundaries of the Central Powers should not be blamed too severely for adopting the comparison of the emperor, nor should his soldiers and sailors alone bear the condemnation for carrying out his commands.

But there is a lesson in the history of Attila and the Huns, that should not be lost sight of at this time.

Attila gloried in the thought that he was an instrument of torture in the hand of God, used in the execution of judgment, and so he was. He was sent to pour out the wrath of God upon an apostate world.

In pursuance of this mission, he conquered nation after nation, and his influence, either as a friend or a foe, was felt across both Asia and Europe, but his worst exploits were performed in the so-called Christian world that had fallen away from the gospel of the Redeemer, both in teachings and morals. He depopulated entire provinces of the Roman empire, by leading the citizens away into captivity. He levied tributes, too heavy for a war-stricken population to pay, and he put to the sword numerous captives for whom he had no use. His path was marked with fire and blood. His whole career is a proof of the justice of God in punishing nations that fall away, after they have had the light of the gospel, and indulge again in acts of violence and impurity.

This lesson is one that our age should take to heart, for the world

to-day has also had the gospel of Jesus preached. The servants of the Lord have warned the nations of the coming judgments in the form of war, pestilence and famine, but the world has paid but little heed to the warning. The judgment has come. We have both war and pestilence, and in some places actual famine. God has spoken by these means, as He said He would do, after the testimony of the elders of the Church.

It is not too late to repent and accept the gospel. We pray that the nations of the world may yet wake up and realize that the hand of the Almighty is upon them, in order to lead them to repentance of all the sins they have committed, both as nations and as individuals. If they will turn to the Lord and accept the gospel, conform to its precepts, and acknowledge the priesthood, the day of trial and tribulation will turn into one of joy and gladness. There will be peace founded upon justice, and universal prosperity will take the place of the present struggle for selfish interests. The Lord will appear and direct the affairs of the world, whenever men are prepared to acknowledge Him as their Ruler. May, therefore, the day of repentance come speedily!

J. M. S.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference was held at Deseret, 152 High Road, South Tottenham, London, N., 15, on Sunday, October 13th, 1918. President George F. Richards, of the European mission; President Leroy S. Dickson, of the Nottingham conference; Elder Robert W. Cluff, of Birmingham, and the six elders of the London conference, addressed large and appreciative audiences. Three regular sessions and a baptismal service were held. All were conducted by President James Gunn McKay.

The morning session commenced by singing, "Hark, listen to the trumpeters." Invocation was offered by Elder Oliver G. Ellis. A very instructive program was rendered by the children and members of the respective branches of the conference.

During the rendition of the program, Elder James H. Ludlow spoke upon the early experiences of the Latter-day Saints, and how the Lord had blessed them in their time of affliction.

President George F. Richards said that, at the time when the dispensation of the fulness of times was ushered in, many erroneous ideas were prevalent in the world. The doctrine was taught, for instance, that this world was made out of nothing. The Prophet Joseph Smith declares that all things, visible in the heavens and on the earth, were made out of elements that are eternal and indestructible. God commanded the elements, the elements obeyed, and out of chaos came forth order. All things were created as God commanded, and they exist as the result of obedience to law. The Gods created man also, and gave laws for

his government upon the earth. If we were as obedient as are the elements, all things would be in order. Laws are given to us for our guidance, blessing and salvation. We are given our free agency and commanded to exercise it in righteousness. If we all lived as good lives as we could, we should be happier, and more sure of eternal life. The Lord requires us to gain a knowledge of the law. He reqnires us to read the Scriptures that we may know what to do in order to be saved, and then we are expected to do it. Are you willing to keep the commandments of God and do His will? The spirit that characterized the work of our Savior was, "Thy will be done, and the glory be Thine forever." He obeyed the will of the Father, and He is our great captain and pattern. Are we going to be trne, as the Savior was true, walking in the light, as He walked in the light? We have learned the way to peace, happiness, and salvation, and great will be our condemnation, if we refuse to accept it.

Closing hymn, "True to the faith." Prayer by Elder Harold L. Browning.

"What was witnessed in the heavens?" was the opening song of the afternoon session. Prayer was offered by Elder James H. Ludlow. Continued by singing, "God moves in a mysterious way."

The Sacrament was administered by Elders Hugh S. Latimer and Charles A. Welchman.

A quartet, composed of President Leroy S. Dickson, Ralph J. Pugh, Andre Anastasion, and Lt. John S. Bradley, sang, "See the mighty angel flying."

Elder Charles A. Welchman was the first speaker. He stated that the same gospel that was taught by Christ and His apostles has been restored to the earth. Very few people in the day of the Savior, he said, accepted the testimonies of the servants of God, We bear the same testimonies as the servants of God in ancient times.

Elder Harold Lee Browning said that one doctrine of the Church teaches us that we must strive in every way to improve onrselves. This is only one of the features that we should pay attention to. In order to progress rapidly we should have the support of each other, so that we may advance to the greatest extent. If we are weak we should seek the assistance of the strong. When the strong and the weak co-operate, the plan of salvation is speeded up.

Sister Doris Rumble rendered a solo.

Elder Hugh S. Latimer said the world teaches those who live in it by those who have left it. The Lord has seen fit to have preserved for our benefit a record of His dealings with His children from the commencement. In these Scriptures are fonnd the revelations of God unto man upon the earth. If we utilize these records that have been given to us and stndy the lives of the

individuals described therein, we shall learn the way unto salvation.

A solo, "Trust in the Lord," was rendered by Sister Lilaine Olver.

Elder Robert W. Cluff said the Lord has sent His gospel upon the earth again, and we should, therefore, continue to strive and serve Him. The Lord spoke unto His prophets from the beginning and gave them power to administer unto the people. Divine authority was conferred upon the Prophet Joseph Smith, and it has been handed down to the present authorities.

The session was closed by singing, "High on the mountain top." Prayer by Brother J. Leonard Love.

At the evening session all joined in singing, "The happy day has rolled on." Elder Charles A. Welchman offered prayer. Continued by singing, "Praise to the man."

President James Gunn McKay presented the names of the general and local authorities of the Church. All were unanimously sustained.

Elder Oliver G. Ellis gave a brief account of the first conference in Great Britain, which was held in the City of Preston, in the County of Lancashire, England, on the 25th of December, 1837. At the Preston conference, the Word of Wisdom was first publicly taught in this country. He stated the purpose and importance of holding conferences, and then read a report of the work accomplished in the London conference during the nine months of this year.

Brother Andre Anastasion sang, "The star of Bethlehem."

These conferences, said President Leroy S. Dickson, show the wisdom of God, who organized the Church through the Prophet. We are living in the dispensation of the fulness of times. Every doctrine advanced by the leaders of the Church, he said, has been given by inspiration. The Prophet Joseph declared the beautiful doctrine of a hope of the life hereafter. He taught that God was a Being with perfect attributes; that angels were real, tangible beings, and he gave us the doctrine of celestial marriage and baptism for the dead.

"I know that my Redeemer lives," was sung by Sister Lilaine Olver.

President George F. Richards said he was well pleased with the work being accomplished in the London conference. No man, he said, can be engaged in a better work than the preaching of the gospel. We are a working people and a working Church. We have individual responsibilities resting upon us, and sacrifices to make. There is no place in the kingdom of God for idlers. We have accepted the gospel as the strait gate. We must have faith in God and His attributes as revealed through His Son, Jesus Christ. If we have sufficient faith, we shall attend to our individual duties and then continue in righteousness, adding to our faith,

virtue, knowledge, temperance, godliness, and charity. Teach your children so that they will grow up in faith. Our faith is shown by paying our tithing, attending to our prayers, and other religious duties, and in preaching the gospel to our fellowmen. We have the responsibility of obtaining a knowledge of our kindred dead and of attending to all ordinances administered in the House of the Lord, in their behalf. It is necessary that every family should keep a record. You will enter in your record all the work that has been done. Then your posterity will know just how far you have gone. There is nothing required that you cannot do, if you have faith. Only those who render obedience will be saved. Our mission is to lift up, not to tear down, and to help people unto salvation. We glory in doing good to our fellowmen.

President James Gunn McKay thanked those who had helped make the conference a success. As you have born testimony, he said, to the truth, we expect you to continue. You are being taught your duties, and if you will seek the Lord, you will be able to do a greater work. We hope you will bear your duties faithfully and well.

The conference was brought to a close by singing, "The time is far spent." Benediction by Elder Oliver G. Ellis.

A notable feature of the conference was the attendance of a large number of our boys in khaki and navy blue.

On Sunday morning, a priesthood meeting was held. Individual reports were given by the elders concerning missionary work. President George F. Richards gave timely instructions.

JAMES H. LUDLOW, Clerk of Conference.

A TESTIMONY FROM THE DUST.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

ON September 22nd, 1827, Joseph Smith, a youthful resident of Manchester, New York, took from the side of a hill in that vicinity a book made up of thin leaves of beaten gold, held together by rings after the fashion of our modern loose-leaf records. As described by the finder, and by others to whom they were shown, these golden leaves or plates were engraved with fine characters having all the appearance of ancient and curious workmanship.

The engraved plates had been laid away with care and attention to preservation; for when uncovered, they were found, together with certain other antique objects, resting in a small vault or box of stone. "The box in which they lay," wrote Joseph Smith, "was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the

box, and on these stones lay the plates and the other things with them." The top slab or lid of the box "was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth."

As subsequent examination proved, the graven characters were of the Egyptian type, and the writing constituted a history of the aboriginal peoples of the Western Continent, of whom the existing tribes of American Indians are the lineal posterity. A part of the ancient record has been translated into English, and the modern version was first published in 1830 as the Book of Mormon. Since that time editions have been multiplied, and the book is now printed in every modern language of prominence, and in several of the more primitive tongues still spoken on the isles of the sea. Many millions of copies have been issued, and the book is easily accessible.

The Book of Mormon is an abridgment of the writings of a long succession of scribes; and the compilation was deposited by Moroni, the last of the recorders, about 420 A. D., after he had attested with his own hand the genuineness of the record. He laid it away in the prepared receptacle of stone and cement, on the side of the hill known to him and his people as Cumorah and currently called "Mormon Hill" by the people of the vicinity—in and about Palmyra and Manchester, New York.

The Book of Mormon contains pointed and specific predictions of its own coming forth in the latter days; and these prophecies harmonize with the Biblical Scriptures. The ancient peoples whose voice is again heard among the living were of the tribes of Ephraim and Manasseh, and therefore of the family of Joseph, son of Jacob. With this fact in mind, the thoughtful student finds profound significance in the otherwise obscure words of Ezekiel (37: 15-20): "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

To the puzzled questioners who would ask the meaning of all this, the prophet was told to declare the Lord's purpose in this wise: "Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

Plainly the record of Judah, which we recognize as the Holy Bible, was to be supplemented by the record of Joseph; and the bringing forth of the latter was to be effected by the direct

exercise of divine power, for the Lord said, "I will take the stick of Joseph"; and of the two he averred, "they shall be one in mine hand," even as the prototypes had become one in the hands of Ezekiel.

If the testimony of scholars as to Biblical chronology be reliable, Lehi and his colony had already crossed the great waters and become well established in America when Ezekiel voiced this significant prophecy concerning the "stick" or record of Joseph as being distinct from that of Judah. The prediction has been fulfilled. The Holy Bible and the Book of Mormon, the records of Judah and Joseph respectively, are before the world, each attesting the authenticity of the other, and each standing as an irrefutable testimony of the atoning life, death, and resurrection of the Lord Jesus Christ.

A century and a half earlier, Isaiah had cried wo unto Ariel, the City of David; and had made distinction between Judah, who then occupied Ariel or Jerusalem, and another people with whom comparison is made. Note the prediction: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust" (Isaiah 29:4).

The nation thus "brought down" has spoken "out of the ground"; her speech has come forth "out of the dust"; for the original of the Book of Mormon was actually taken out of the ground, and the voice of the sacred record is as that of one speaking from the dust of the past.

FROM THE MISSION FIELD.

Concert.—On Saturday evening, October 12th, 1918, a successful entertainment was given at Deseret, London. Solos, recitations, and musical numbers filled out a very enjoyable evening.

Mutual Organized.—A Mutual Improvement Association was organized in the Shields branch on Monday evening, October 2nd, 1918. The following officers were sustained: George Mill, president; John G. Foster, first counselor; Thomas Mann, second counselor, and Joseph Jack, secretary.

Branch Conference.—A well-attended branch conference was held at Eastwood, Nottingham conference, on Sunday, October 6th, 1918, at which Elder State England and Branch President Wm. H. Mullinger were in attendance. The Sunday-school session was taken up with regular Sunday-school work, and in the afternoon session, which concluded the conference, the authorities were

unanimously sustained, and a song was rendered by a class of Sunday-school children. Elder State England was the speaker.

Vacancies Filled.—On October 14th, 1918, at the Gateshead branch of the Newcastle conference, the priesthood and lady missionaries met to attend to vacancies owing to the release of Brother Albert E. C. Banks, who has filled the position of Sunday-school superintendent. Brother Joseph Anthony Marquiss was set apart to fill this vacancy, with Brother Frank Graham, as second assistant. Sister Jane Ann Poulson was sustained as a lady missionary. Elder Herman K. Danielsen spoke upon the importance of tracting, and President William J. Loosle upon the duties of the priesthood.

Baptisms.—On Sunday, October 13, 1918, at Deseret, London, eleven souls received the holy ordinance of baptism. President George F. Richards spoke upon the necessity of baptism by immersion, and the authority to administer in this ordinance. Elders Oliver G. Ellis and Hugh S. Latimer officiated. The new members were confirmed immediately after the service.

A baptismal service was held at Eastwood, Nottingham conference, Monday, October 7th, 1918, at which one soul was added to the fold. Elder State England officiated, and the candidate was confirmed at the water's edge by President Leroy S. Dickson.

On Wednesday, Oct. 9th, 1918, a baptismal service and Sacrament meeting was held at 15a Wicklow Street, Dublin, Irish conference. Eleven converts, comprising three families, were baptized. Brother B. R. Birchall officiated. President Sidney L. Wyatt and Elder Arthur D. Evans assisted in the confirmation. President Sidney L. Wyatt spoke on the duties of the saints. The service was well attended and a good spirit prevailed.

DIED.

BOWDEN.—On Tuesday, October 8th, 1918, Sister Elizabeth Summer Bowden, of the Hull branch, of bronchitis, sixty-six years old. She was baptized, October 19th, 1913, by Elder George B. Harding, and confirmed the same day by Elder Alfred Crane. She lived and died a faithful Latter-day Saint.

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